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THE BURMA NEWS

A Christmas Wish

I WISH *that I might lead to Christ's dear feet—*
Those nail marked feet—
Some straying soul, some wandering one
Who has no Christmas in his heart or home.
The year has been so blank and dark,
And my devotion but a spark,
A glimmering light, uncertain, dim,
So poor the service I have rendered Him who loves me so,
That while I smile this Christmas day,
And join my friends in mirth and play,
I cannot let the day depart
Without an honest look into my heart.
Be this my prayer:
O Jesus, let my earnest word be brother to my deed;
And let my uttered love to Thee be more than creed,
And when upon the threshold of another year I stand,
With joy may I stretch forth to Thee
A full and not an empty hand.—SELECTED.

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THE

BURMA NEWS

H. W. SMITH, *Editor.*

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Christmas

" Its Christmas! " Merry Christmas!"
Christmas in the cold Chin Hills,
Jack Frost has spilled his silver dust
Tinselling everything —
Rhododendrons crimson fringes
Cherry Blossoms crinoline;
You can hear his distant laughter
" Oh, its Merry Christmastime!"
The bell is ringing, ringing
The Herald of the Church;
Turning Haka's sleepy vale
To the busiest place on earth!
Chins are coming, chatting, laughing —
Through the trees are colors flashing,
" Homage on this happy morn —
To That God of woman born!"

Noon: What about the tingling weather?
They are squatting, grouped together —
Eating 'tubs' of rice and curry;
Its no secret, they don't hurry
You *can't fill* a Chins tum-tummy.
One old dame minus her teeth
Laments because she can't chew beef;
Ten hard-boiled eggs lie at her feet!

Night: The minister is reading
Of " A Babe " — long, long ago;
There's joyous music swelling
From hearts with love aglow.
A huge old tree's a winking
Spreading out its dazzling arms —
As if to shield its treasures
From a wicked fairy's charms.
At *last* here come the presents!
The Chin who gives them out
Is quite a jolly fellow,
Listen to him shout.
" A hanky for a young man!
Better to wipe the sweat
Than blow the nose like White Man —
Your'e Chin yet — don't forget."
And then you hear the laughter
As a young man blushing goes —
And alas! in his embarrassment
Vigorously blows his nose.
" A wooden spoon for a woman!
Mind you stir the corn,
Don't throw it after husband
Early frosty morn!"
" A Mirror for a young girl "
Like White girl don't be worrying
Looking thin now looking fat,
Glare in this when you angry
You see Chin Hills wild-cat."
" Matches for an old man!
Get up and light the fire
These not for the cigarette —
We all know you smoking yet."
" A present for the Boinu!"
I jump up, rather quick —
" One egg — twill be your breakfast,
But I think not very fit!"
Everybody's laughing —
I'm not so good at wit,
But I can't stand to be the butt
Of any Chin's Chin skit!
So bowing most politely, I say
" Thy pate 'twould hit —
But to-morrow for my dinner
I will eat one little chick!"
Then I read the egg's inscription
" Boy — new of Chin Hells —
Krismis, 9–3–5–
And I add, " Alas! to-morrow,
This chick make me not alive!"

" Christmas, " Merry Christmas "
Its *His* spirit — its *our* love,
Ah, these are our greatest treasures
Holy gifts from God above.
For our gifts of earth though costly—
' Old Time ' steals them, one by one,
And if they should outlive us —
Sometimes *grabbed 'afore* we're gone!
So here's a little secret —
If *contentment* you would win,
Don't worry over ' Krismis '
' Hop ' up here, and be a Chin!"

Strait Boinu.

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Appreciation

Dear Friends:

I want to take this opportunity to thank all of you for your letters and your prayers. They have helped me during this time of sorrow, when I had to readjust my life. We had just begun, it seems, almost to believe in our happiness and were looking forward to many wonderful things which we could do together and enjoy together, and now all that is gone. But God is good, and does not leave us comfortless. The friends living in Maymyo were wonderful during the whole time spent there. And those who came to Maymyo just at the last were equally helpful, so I was surrounded by friends, who helped over the rough places. It was wonderful to experience the sight and to remember the ways in which the Kachins showed their love for their beloved " Father," though at the time it was hard to bear. Now Mr. Geis is with his Lord whom he served for so many years, the culmination of all our Christian experience and longings.

In going through his papers I found a dairy written during the first year of his missionary life in Burma, and as it was interesting to me I thought I would share it with you. Dr. Roach will appreciate it I know, and also those now in America, and readers of the Burma News.

" On Saturday morning about six o'clock, November 5th, 1892, the S. S. *Canara* of the B. I. S. S. C. Line anchored in the harbor of Rangoon. The first man to welcome us in this strange land was " Abraham " of the Mission Press. Somewhat later, Prof. E. B. Roach and wife, and Prof. Gilmore came to receive us at the boat and take us to houses among the missionaries. Rev. W. H. Roberts was taken to Dr. Cushing, Miss Jennie V. Smith to Prof. E. B. Roach and my wife and myself to Dr. Rose where we met old Father Brayton, eighty-four years of age, also Rev. Thomas and family. We spent a delightful time in this Christian home during our stay in Rangoon. We also visited Insein, Kemmendine. On Wednesday, the 9th, we left for Toungoo where we were the guests of H. P. Cochran. They did all they could for my wife and me to make it pleasant. I enjoyed a visit with Mrs. Johnson; her quiet way and Christ-like spirit impressed me very much.

" On Friday evening the train was taken again for Mandalay. Rev. John McGuire, Misses Fay and Edwards came to meet us at the depot. Rev. J. McGuire invited my wife and me to stop with him while waiting for our steamer. It was a delightful visit for us both. One morning I rode out to Aung-bin-le. The way led through marshy lands. We also paid a visit to the old palace.

" On November 15th, we boarded the S. S. *Mogoung* for Bhamo. Near Mandalay the hills were covered with pagodas. At 3 o'clock on Thursday, November 17th, we caught sight of Bhamo and landed in half an hour. At the dock a large number of Kachin boys and girls, Miss E. Stark, Rev. Ola Hanson, and Rev. W. W. Cochran awaited our arrival and welcomed us to our temporary home.

" The Hansons invited us to stop with them or a few days, which invitation we gladly accepted. On Sunday we attended the first Kachin service. Mau Ke preached. He seemed to be very earnest and impressive as the people were very attentive. The dress of the people and their demeanor during the service was a very strange sight. Some of the men and all of the children sat on the floor. The women in their blue decorated skirts, with rings, etc., about them, sat on benches. After the service the ordinance of baptism was administered in the river. Eight were baptised."

After two weeks he writes again, " I long for the time when I can speak to those about me of Jesus. It seems that I am good for nothing although I spent nine years in a school and seminary."

Two weeks later he writes, " On Wednesday I began Kachin with Ma Naw. It appears that I make fair progress in the language. As Ma Naw knows no English, I

take Mr. Bennett's Phrase book and have him translate it into the Kachin, and thus I get the meaning of the Kachin by the help of the English translation."

On March 12th, 1893, he writes, "After breakfast I went with Mr. Roberts, and Ola Hanson to the steamer, "*Cambay*." He described the trip through the defile on the way to Myitkyina, and after a few days "at 3-30 we reached Myitkyina. Along the shore were about six large native boats and a number of smaller ones. After landing we went directly to the fort where we were introduced to Captain Burton. At present there are about 350 soldiers stationed here. The town is built up by a few Kachins, some Shans and natives of India, and Chinese who do trading. Fish weighing about eight pounds sell for one rupee. Captain Burton invited us all to dinner and breakfast next morning."

Then on August 15th, 1893, he writes "These days of preparation are passing very rapidly. With the last mail from America I received a post card from Dr. Duncan saying that the Committee authorized the opening of the new Kachin Mission station at Myitkyina. My heart was filled with joy over this news. My earnest prayer is that every step taken may be taken with a view to the glory of God. I long to do something for Him who sent me and counted me worthy to proclaim His name. I am very much dissatisfied with my work. It seems as though I make such slow progress in the language."

There is more written in the dairy but this gives the high points in the first year which they spent at Bhamo. He did not write in this dairy later on, to tell of the beginnings at Myitkyina.

Thank you all again.

Frieda Peter Geis.
(Mrs. Geo. J. Geis).

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Toungoo—Burman

Work has moved along in the usual routine the past two months. One teacher in the school developed some peculiar traits and her actions led to questioning in our minds to her mental balance. We had to let her go, hoping that rest and treatment would relieve the tension and set her right. In her place we managed to secure a very fine girl who has just recently been married and come to Toungoo. Her husband who is a B.A., B.L. and who is working in the Forest Department, is out so much that she is glad to have this work to take her time and attention and since she left a teaching position to be married and was missing her pupils the more since her husband is away so much this opportunity was gladly siezed by her.

An interesting affair was reported by one of the preachers at our Station Committee meeting. On his visit to one of our villages where we have a church he found one family which had not been living as faithfully to the church as they should. The wife had developed some peculiarities which they attributed to demoniacal possession. He did not know what to do, but decided to read the Bible and have prayer and ask God to cast out the demon. He did this and the woman became calm. He advised them to return to their allegiance to the church if they wished permanent relief. Later the Bible woman visited this village and she said that the woman still had some of these seizures and that while she was there the woman had one. They called in the Christians and after they had prayed the woman secured relief. She seemed to be uncertain in her own mind whether to ascribe the siezure to demoniacal possession or to mental conditions.

The month took us to Rangoon for medical and business reasons and we were able to enjoy the fine concert arranged by Mr. West for the benefit of the City Mission Society. We also had some delightful visits with Miss G. Anderson's sister and brother-in-law, Dr. and Mrs. Robinson. These contacts with people fresh from home and with different outlooks on life and its problems from ours are helpful and inspiring.

Lewis B. Rogers.

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Discontent is a most detestable fault, and it not only makes us unhappy in our own hearts, but its influence on others is bad.
J. R. Miller.

Thonze—Burman

November has been an active month with us. After the boys and girls went back to their Bible schools at Insein, things seemed to get quiet for a few days. Music and meetings were the order of the days and evenings while they were here. They did good work not only in the D. V. B. Schools in nearby villages, but also in the church by having meetings in the homes every night.

After they left we had a D. V. B. School near Taikgyi in the new village that I wrote about last week. It was very successful. They want it to be made permanent so that their children may learn to read. You can understand that desire. How many of our people can't even read. And it is hard to ground people in the Gospel when they can't read it. Most of our leaders to-day came from jungle villages like this or are the children of parents who came from just such villages; we ought to have a school in every village where we have Christians. As the villages go so will go the cities, for city folks come from the villages.

Now the team has moved to another village west of Thanatchaung for three weeks work in a village where we have a school where U Po Tin lives, and we are promised help from U Shwe Pan who lives in a nearby village.

We have had good reports from many quarters of the field. The villagers have a mind to work. Would that all our Christians in the cities and towns were as active according to their light as our villagers are. In many cases it can be said of them, "Ye are my witnesses."

We are having an interest among the wives of the eleven Shan men we baptized last year, and one of them has been baptized. It is hard to start a strong and well-balanced work in a village so long as the converts are all men. Christian homes are the strength of the Christian church.

The paddy is being cut and soo we shall be bouncing over the padd fields to the jungle villages again. S many want us to come to their Christ mas services that it will take about week to get round. So Christma will not be a day for us, but a seasor

J. T. Latta

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Kachin Bible Training School

While at Kutkai last January received Miss Pond's letter telling o the Local Committee's request that look after her work during her fur lough. She said she was trying t catch me before the Kachins foun something more for me to do. Wh could have foreseen at that time tha the next call to Kachin service woul come from this place before the yea was up?

I arrived here October 20, after twenty-four hour's stop at Maymyo where I saw Mr. Geis, and though w could not converse much, yet he knev me and the purpose of my coming The pastor here had begun to hol classes on Monday the 19th and wa very glad to hand over charge a once. Since school had been close for three weeks I began to revie with the students to see what the knew, before starting on advanc work. It also gave me a chance t cram a bit on Baptist Church His tory. I found that four teachin periods a day took a great deal o preparation and so, being alone in th house the first two weeks was a goo thing for me. There were no dis tractions, no English-speaking peopl about, and I kept up the Kutka tradition of "Early to bed and earl to rise" without let or hindrance.

The sad news of Brother Gei home-going came to us at noon on th 29th by mail. We did not have clas ses that afternoon, and when we me the next morning and sang the dea familiar hymn "Break thou the brea of life" with which the day's wor began, it proved too much for thes loving, loyal hearts and for a tim

their weeping was uncontrollable. And it was the same with the others who came in to hear about the Sara Kaba.

On November 15 we had a Memorial service. The pastors from Namhkam and Namtu came for it, and the Christians from many surrounding villages turned up in great numbers. It was held on the compound, in the mandat built by Mr. Geis and students for the October Bible Class. There are benches enough to hold about 250 and these were filled. The program included many speakers who told of different phases of Mr. Geis' work. A student from the school told of his life and work here. He mentioned the early rising, of how, before they could see his form in the pre-dawn darkness, they could hear him sing or whistle, and on looking in that direction would dimly see his white head — always an encouragement and comfort to them, so they too could go cheerfully to their various tasks. A village elder also mentioned this feature, saying they watched him to see if he practiced what he preached. He did, and they were satisfied. The Namhkam pastor spoke of his leadership in Pastoral work, how he had stressed the need of the pastor identifying himself with the flock, to be alive and alert to every problem of daily living, to bring the spirit of the ministering Son of Man into their pastoral work, and not to be content with preaching and conducting prayer meetings.

Mrs. Geis had asked the local preacher to exhort the villagers in a matter that had lain very close to their Sara Kaba's heart — and that was village wells. A memorial that he himself would rejoice in, she said, would be a properly constructed well in every village so that the women would not have to carry water such distances. A start has already been made by some in this direction.

The Assistant Superintendent, Mr. Kelly, had been asked to speak on Mr. Geis' work as related to Government. He paid a fitting tribute to the value and permanence of the American Baptist Mission's contribution to the civilizing of the "wild Kachins." His talk was a real inspiration and revealed his own deep personal regard for, not only Mr. Geis himself, but all he represented of Christian faith and ideals, carried out in work and service where most needed.

Although the service lasted more than two hours, no one seemed to tire. The speakers kept to the topics assigned, the school choir sang very sweetly, and the spirit of reverance was very marked through it all. The Scripture portions read and prayers offered helped to bring comfort to the hearts of all who came.

There followed two more strenuous weeks for students and teacher, when the courses had to be rounded out to a finish, examinations set and taken, papers to be corrected, marks schedules entered and averages computed. Out of eight in the graduating class six came through with flying colors, and certificates. These were given out at the morning service on Sunday, November 29th, in the presence of a big audience. The students must have broadcast the news of this graduation program as a worth-while event, for villagers came again from far and near, and equalled the crowd that gathered on the 15th. At the Sunday School session I had a class of seventy-two, all that could crowd into the Bible School room. At the main service in the mandat there were very few empty seats. The talks by the students were very well worked out, each one representing some subject studied throughout the year. Mrs. Geis gave out the certificates, and each graduate received a copy of "Daily Light" in Kachin, my gift to them. On the whole it was a memorable occasion.

We shall long miss Brother Geis. We were friends and fellow-workers and could fully appreciate his enthu-

siasm for Kachin Mission work. We talked the same language in that. I need not here and now pay further tribute to him, since I accorded him the mead of praise that he deserved while he still lived, when I wrote about the trip I took through the North-East section of Myitkyina field, last year, and saw the spiritual gardens which he had planted and watered while stationed there. His work will endure and his spirit live on in the hearts he touched and won for his Lord.

Hulda K. Smith.

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Pyinmana

November is our busy month if one is more so than another. We finish off rainy season work and are in the midst of planting the cold season crops — beans, gram fodder and sugar cane. In the garden tomatoes, onions, cabbage, beets, carrots, lettuce are getting started for the Christmas trade while roselles for sauce and green lima beans are at their prime. We are also starting our butchering season.

The crops are looking quite good and some harvested plots have shown a good yield. We have got our training classes for gospel campaigns underway with some boys from each group in a class each week.

At the Agricultural School we have four groups under different leaders. There are twenty boys in a group and training classes for giving testimony, telling stories and playing games, explaining Christianity and visiting, in homes and for giving agricultural advice while boys from our advanced hygiene class go with each group to give quinine and simple remedies.

The Director of Agriculture has visited us and seemed pleased with what he saw. May we urge every missionary and evangelist to search out boys to send to the school when it reopens next May. Now is the time to do it while you are on tour. This will mean a lot to the boys, to us and to the work of the Kingdom in Burma.

At the High School we have just come through a four-day inspection with a "good report."

In our homes we are all excited and happy, the children are back from the school and the place seems alive with children and we are all well.

Christmas boxes from home churches have arrived and are they nice! How happy our Christian children and others who have attended Sunday School regularly will be when they get these remembrances from America! And how happy we all are to be remembered especially when we know that these things come only with prayer! And we do need your prayers that this may be a great harvest season for the Kingdom at Pyinmana.

Cummings and Smith

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Book Review

Rural Reconstruction in Burma

Dr. J. Russell Andrus

In this small, practical, 150 page hand-book of Rural Reconstruction Prof. Andrus does three things in a neat, interesting and helpful way. He tells what needs doing, what is being done and what might be done. With keen insight he presents the picture of the situation in Burma that calls for reconstruction and training in the villages.

He gives a careful survey of what is being done, first by government agencies citing the construction work of the Department of Agriculture and its many stations, central and seed farms, the Public Health Department with its genuine enthusiasm for spreading the benefits of modern researches and medicines, also Veterinary and Co-operative Departments.

Second, he lists many activities of private agencies and prominent among these are Missionary projects, many of which have been carrying on "Rural Reconstruction" long before the term was "invented." While the

author has given considerable space and rightly so to these activities of Christian Missions, it cannot be said that he has made the section "sanctimonious" with religion. In fact the author has recorded some non-religious projects which if they were under religious auspicies would surely be listed as "only Pious Hopes."

In this section too the author has indulged his enthusiasm or that of some of his reporters, by evaluating results, a practice which the Burmese temperament and the lack of time render exceedingly uncertain at the present juncture.

The section on "what might be done — and how" contains some splendid suggestions, some well put directions and some very useful "helps" or "tools for the task" and some pointed reminders of the task that is essentially "ours" for every forward looking organization or individual who wants to help build a better Burma.

This should prove a valuable and useful book for classes and group studies for public spirited men and women who want to be informed and "to do something about it" and for teachers in town schools who want to help and have a mind to work. Every village teacher who can read English should be required to have one for reference. Missionaries who want help and information for better work in Burma should have the book.

J. M. Smith.

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A Home Letter

Dear Friends in Burma,

Busy days of deputation work do not allow much time for personal letters, but let me assure you that you have been much in my thoughts and prayers these past weeks while I have been going from place to place speaking in the different churches and woman's groups. This is my first experience in official deputation work and after five weeks of it I am beginning to feel somewhat initiated to it. I have enjoyed meeting and having contact with so many fine people who are upholding the work of Missions here in the Homeland! Southern California is holding a leading place in the giving towards Missions and it is a great satisfaction to see the great interest in most places where I have been. Would that there might be as great interest and sacrificial giving all through our denomination!

During November I am to be in Northern California for deputation work and then in Southern California for the first half of December. Arizona has been left out of my October schedule and the University (Redlands) Association District has been substituted. I have been most happy in meeting former Burma missionaries and in renewing acquaintances with others. In September I met Mr. and Mrs. Davenport, Miss Bissell, and Mrs. Brewer at Immanuel Baptist Church. During my sojourn in Redlands I have seen Mr. and Mrs. Harris, Miss Eva Price and her Sister Mrs. Holton of Japan, Miss Hattie May Price and her mother, Mrs. Will Roberts, and Miss Mildred Mosier, who was visiting the Harrises for a few days, enroute to her home.

In addition to seeing the missionaries here in Redlands, I have had the pleasure of seeing a number of my former professors at the University of Redlands where I spoke at Chapel last Monday morning as well as renewing friendships with former classmates. Then I have met relatives and friends of several of the missionaries, not only from Burma, but of China and Japan. The fellowship with all has been most enjoyable and a privilege that I greatly appreciate.

But my thoughts turn ever toward Burma and the work and the friends awaiting my return. Until my deputation work is finished I cannot turn my attention to definite plans for re-

turn, but I am hoping that next March will find me sailing toward Burma, ready to take up the tasks again.

Best wishes to each of you in your work for the Kingdom in Burma.

F. Faith Hatch.

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A Good Courage

With the selection of our Conference Theme, "Be strong and of a good courage, the Lord thy God is with thee;" it seems legitimate to apply it directly to the Evaluation Study. In the book of Joshua God enjoined courage at a time of transition. To-day is certainly a time of change for the Burma Mission. This is necessitated by the financial situation brought about by reduced Missionary giving. The Board sought to evaluate the Field work in order to effect savings from the Mission appropriations. They have begun to evaluate our work from that standpoint. Because no mention is made of spiritual and less tangible factors of our task, it need not follow that these are to be ignored by the Board members. But a good courage must be based on clear understanding.

It is a fact that most other Missions began to take stock more than a year ago along lines indicated. They have many problems in common with us, but each Mission is called upon to weigh the Board's findings for itself. However much we disagree with the lines along which the Board proposes to make the saving we must strive to see the problem as a whole. Only then may we expect to move out boldly upon a policy that is sound. Real progress often comes by reason of the desperate efforts in times of adversity. It is not for us to blame the Home Churches however languid their reaction to the imergency may be. Now there is only one thing possible. We are forced to readjust our work so as to balance a budget. It is not unreasonable to hope that out of this forced re-alignment we may learn lessons in faith. But before we can determine where savings are to be made, the whole of the Burma Program has to be examined. In so doing seasoned opinion will be valuable. During the time that we are prayerfully facing facts it is inevitable that we shall come to spiritual evaluation and find a good courage in the promise, "The Lord thy God is with thee."

The conditions that we find are peculiar to our time but the unfailing power of God is equal to them. Blind sentimentality cannot be a basis for a good courage. Even a thorough knowledge of the needs of a particular group is not enough. The word "study" in connection with the Board's findings appears to be significant. That seems to hold the key to the solution of the problem because such study throws us back on Almighty God inevitably. Without such study we might miss the fact that this Mission is a Spiritual enterprise. Material evaluation cannot but convince us that comprehension of the stupendous need for forward movement in the face of dwindling resources demands just one thing: a new sense of dependence on God. Therein is the basis of a truly good courage. That is all we need to conquer the insurmountable, study of the impossibilities of going forward can issue in the very courage to go forward. We here in Burma are able to plan intelligently how to proceed when we all study through, the problems with the firm faith in God's presence.

E. T. Fletcher.

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Our First Tour

Children everywhere! Everywhere we looked we saw children. Children with brown faces, dark brown eyes, tangled hair, and very few clothes. Some had ragged clothes, or no clothes at all. Some had shaved heads, some had their dark hair tied in a knot on top of their heads. Some

showed signs of having a bath, and others were covered with sores on their faces and heads and bodies. What a sight! These were the children of the jungle villages which we visited this past week. And what a joy it was to be greeted by their happy faces, except those who were a bit "shet de" and drew back with a little timidity or fear when we appeared. We can see that the journeys into the villages during this touring season are going to be filled with abundance of joy and good fun along with the problems which would naturally come. But this is the greatest impression we had last week while travelling about: of the great number of children there are and what a possibility there is for future work with them and their families.

This past week was our first opportunity of this new experience of "jungle touring" as it is called out here. We had been out into the villages here and there for the day, and were at the last Annual Associational Meeting, but this is our first time to actually go out and live in the villages with the people. This was one trip we could go by means of the car, rather than by train. And when the car was packed for going, it was simply jammed full. One little fellow here in Henzada thought there was so much stuff in the car that when we were leaving he asked if we were moving away from Henzada.

We drove to Daunggyi which is south of here about twenty miles, and there we set up "camp." Our place of living was there in the church building near the pastor's house. My! but it is situated in a beautiful spot, right along the river bank of the Irrawaddy. Here is one thing I cannot tell; you would have to be right there to feel what we felt and see what we saw, it was so pretty — especially in the early morning time with the sunrise across the slow moving water, and at night with a full moon lighting up the entire landscape. Our main purpose of visiting these first times is to establish friendships with the Christians in the different places, check up on the A. B. M property, to be suggestive to the pastors where we might be helpful, and to see the actual lay out of things in location now and in future work. So for a while we spent in Daunggyi; another day we went to Zalun and other villages south of there; and later in the week we went to Uda which is westward. We slept and ate chota and supper at Daunggyi and spent the daytime in these other places. We could go in the car to most of the places, with the exception of two villages to which we went by means of walking across the paddy fields. And say, was it hot while walking along those "gazins?"

At the end of the visits and on the way home we were commenting as to how every place we went to was different; every village had some different experience to give up — just as one might expect with different personalities in the various places. Everywhere the people were ready to see us, and they enjoyed sitting down under the trees to have a chat; we would visit also the different homes in the village, and at some places we held informal prayer meetings. We found those who were Christians, had some real experiences to tell, of how they had to actually pay through persecution in the earlier days. These were indeed happy for the fellowship. We also saw others who had reverted back to Buddhism either through their family influence, marriage, or lack of cultivation of the Christian life and fellowship with others. Then too, there were many whom we found were very friendly to Christianity, and were attentive listeners when we called in their part of the village. While meeting with these peoples, we had some real practice with the Burmese we know. Going out into the villages like this is one thing which will help our

Burmese a great deal I am sure. Many times they wonder what we are trying to say, and we too wonder what all they are telling us. But we are remembering the wise saying: "drill creates skill."

As we thought over the places where we had visited we could see those little brown faces come before us, those little bodies which need attention medically, and the many children who will be ready to come into the Daily Vacation Bible Schools which we are planning for the hot season. We remembered those villages which need suggestions and methods of rural reconstruction. We thought of the fellowship which the Christians need with each other, and of the many who have not heard about the simple but compelling message of the love of God and the way of our Master which is open to all of them. We had read while in America about such a task out in the jungle villages and what a glorious task is before anyone who would go there, but now we know! Now we really know. Aren't you a bit envious of our place?

Cecile and Cecil Hobbs.

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Pegu—Burman

Our school problems seem to be perpetual, the two teachers who were sick during September and convalescent during October went back to work in November, and one of them promptly hit her shin against a chair and had to spend two weeks in the hospital, then her substitute got sick and had to quit, so she is back at work again. But in the meantime another one, one who had been up nights taking care of one who was sick, then teaching all day and getting very little rest had a nervous break down, and has had to take a rest. Will be glad when that sister of mine gets back to take over these troubles. These things and watching repairs on the school compound, and on our house help give me an appetite, and keep me out of mischief. On Sundays when I am in Pegu, I have a S. S. Class out at the Military Police lines, and another in the home church. But I have spent two Sundays elsewhere, one at Daiku where I baptized nine candidates on the 8th of November. It is a small church, and the last organized in the district. It has never had any financial help from the Mission, and in fact the only help it receives is when I go there once a month for a communion service, and for such service as baptisms, and whatever needs an ordained preacher. They have no church building, nor a regular pastor, but at the beginning of the month they make out a program of services at different homes, and appoint leaders for both S. S., and preaching. They are now planning a Christmas program that will begin before Christmas and last till New Years, and take in all the churches in that end of the district. It is a rather vigorous infant. One Sunday I spent in Nyaunglebin, that is the Sub-divisional Headquarters of the Northern part of this field — a town of something like 7000 population, mostly Burmans. The Karen school and church does not reach the Burmese population except that there are some Burman children in school. We have a Burman preacher there and a small congregation. During the past year they have built one of the nicest small churches that we have. We held the first service in it on the 22nd November, but it lacks doors and windows, and an iron roof over the stairs. And they ran out of money; they need about Rs. 75 to finish it before they can dedicate it. I preached twice, and had non-Christians at each service.

M. C. Parish.

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Mongnai

I gave a short account of the Ohn Shwe Memorial School building in the *Gazette* but should like to supplement in the NEWS. The sympathy

and help we have had on many sides has been very heartening. In rough figures we spent in cash: Rs. 2,500 and

	Rs.	A.	P.
Received from Ref. Com.	500	0	0
From local contributions about	900	0	0
From other friends about	800	0	0
From friends in America	150	0	0
Concerts and other efforts	150	0	0
	2,500	0	0

So that with the old timber used, we now have, free from debt a building which (in the words of some) "We never expected to see in Mongnai." All have joined in bringing it to pass: Ba Chit, in conceiving and drawing the plans; Ohn Shwe and the teachers in going after the timber in the jungle and pushing the work along; the Sawbwa in lending his elephants and the cartmen in hauling in the boards at a reduced price; the carpenters in good and faithful work and Ma Kyi Pyu in interesting friends and collecting money.

The dedicatory services struck the note Ebenezer "hitherto the Lord hath helped us" and the further note, "Go forward." One speaker reminded us how Calvary was the forerunner of Pentecost and how he felt that by giving his life. Ohn Shwe had planted the seed which is going to bring many souls to Christ.

That is what we are trying to bring about. I want to see the sacrificial gifts called out by the new building, become a permanent fund, handled by the people for new and expanding evangelistic effort and we have already started with Rs. 70 applied to that object.

We ask for prayer and sympathy. Under the stress of diminishing receipts, it may be quite necessary for the Board to cut off all appropriations, but that does not mean that any work should necesarily be closed; we believe that the present spirit of hope and confidence in Mongnai, as well as the future accomplishments will emphasize this fact.

A. H. Henderson.

Henzada—Karen

The Karen work in Henzada has not been at a standstill, as some may think, owing to no report forthcoming in "THE NEWS."

September was a busy month as we had over seventy pastors and teachers in from the District church to attend the Bible study classes held at this time.

The mornings were given to the study of Paul's Epistle to Galatians, conducted by the pastors themselves.

In the afternoon outlines of Sermons were given and criticised, other topics which were of vital interest to the evangelistic work in the field were considered and prayed over.

This was a very profitable time as it brought us in closer contact with each other and gave us all a clearer vision of the needs of the field, and what we should pray for.

All went home feeling it was worth while, and the time well spent.

Many reported an increase in baptisms over last year.

The school has had a number of baptisms this year, and much interest in Bible study has been shown. This year in our daily Bible classes we have been taking up a study of important Bible characters and find it very profitable and the children are getting very much interested in people they had known nothing about before.

Much interest centered around football during the rains. We won the Inter-school Shield the fourth successive year, now field sports are much in evidence.

A. C. Phelps.

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Evaluation Report

The considerations pertaining to the closing of Shan Mission Work for the Baptists in Kengtung State must include a certain historical condition. Back in the dear dead days beyond the recall of the present missionary generation now in Burma, the American Presbyterian Mission

from Siam had a very promising work started here in Kengtung State. Then came a long series of deputations, discussions, committees and letters both in this land and in America. Very much carfare, or to be inclusive "T. A.," postage, energy, (soul and mental, etc.,) was expended. The conclusions therefrom were that the responsibility for Mission work in the larger part of Kengtung State was conceded to and accepted by the Northern Baptist Convention.

For nearly twenty years, due to the rapid growth and urgent demands of the Hill-tribes work, the Shan work was more or less only nominal. It is the writer's conjecture after seeing the methods and results of Presbyterian work among this type of Shan that had they been permitted to continue work in this State they would have had at least 1000 Christians by this Anno Domini. After this period of 'holding our own only,' while pushing the hill-tribes work, the Shan Work in Kengtung has been given a new emphasis. In the last five years, from less than 100 members we now have over three hundred. The outlook is most encouraging. There is every assurance that this rate of increase will be continued. Then the dark cloud of 'closing the work' comes up over the horizon.

But, can we close this work? Are we not morally responsible to carry on because of our agreement with the Presbyterian Mission? Of course, if they would consider taking over again, it would be quite another matter, but every indication is that they are no more able to add new work than are we. It seems that only "Faith" Missions are able to branch out in these days. Perhaps the Baptist Mission would do well to change its status to a "Faith" Mission. However, someone will add, "But we have no funds to carry on in Kengtung?" No one is asking for funds. The agreement with the Presbyterians has no section which states that we will carry on if we have the funds. The great Command, the Last given by Jesus, says nothing about "Go, if I give you funds." It is "Go, and I will be with Thee." That is all we ask. Just let us 'go.' We, the Baptists, have given the promise to work Kengtung. We have not fulfilled the promise. We are now ready to fulfill our heritage, and lo we seem as to retreat. Let it not so be. Let us stand firm on Faith.

R. B. Buker.

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Maubin—Burman

We have not written much about Maubin lately, but so many nice things have been happening that I'm afraid I'll have difficulty keeping this contribution within the stipulated column. First of all is Miss Anderson's coming. What a grand event that is for us! Even yet, we can hardly believe that she is really here. When she arrived, the school band was gaily playing at the wharf. There was also a Buddhist band there to welcome some hpongyis, but they were quite eclipsed by the Pwo Karens. The Girl Guides lined the entrance to the compound and gave the salute there. In the evening there was a typical Karen Welcome Concert. Everyone took part wholeheartedly, and there were so many numbers ready that we could not use them all. I am sure there can be no doubt that Miss Anderson is sincerely welcomed by Karens and missionaries, young and old alike.

Another great cause for rejoicing is the baptism this week of nine pupils. Two others expected to be baptized but did not get back from the holidays in time. So there will probably be another baptism soon. One of the girls is from a Buddhist home, but the mother gave written permission. One of the boys was hindered by his Buddhist grandfather, who said he would give his permission if the boy were "shinbyued"

first. But the boy was firm in confessing his faith in Christ saying that he did not want to be "shinbyued" in any case. So, as his parents consented, he was accepted too, after some discussion.

The Fletcher family is about to go on tour for about ten days ending up in Rangoon in time to meet the children when they come down from Taunggyi. That will be a happy time for a lot of us; won't it?

Virginia Fletcher.

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Warning

There is a Firm in Rangoon which is printing and selling a type of Chain Letter Policies, whereby a person with a small investment of a little over a Rupee, can make some Rs. 1,000 or more. To the simple it sounds like an easy fortune. But to anyone who stops to think, it is self-evident that what one makes, another loses. It is a vicious circle. All Missionaries and School Superintendents will be wise to warn teachers and others against this project. Some have innocently but blindly walked into this trap. Already there is trouble in one field. Teachers in schools down country have innocently been known to sell policies to people on the frontier. There is no limit to the reach of chain letter projects by mail or to the harm they may do.

Field Secretary.

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Notices

The individual Receipt Books for receiving Convention offerings and gifts are intended for local use. They may be signed by the holder, writing the words "For the" just before "TREASURER" which is already printed on the receipt. This got through the press without being corrected to read "for the treasurer." It was felt that if immediate receipts could be given many local individual gifts might be collected from time to time. Formal treasurer's receipts will be issued whenever total sums collected are sent in.

Treasurer,
Burma Baptist Missionary Convention.

New Books

These two small books written by a doctor of Kenya will add very much to one's library on Rural Reconstruction work.

The author being a doctor begins with the battle against dirt as the road to health of individual and village. It is written in plain simple language for his African people. He has, I believe, surpassed Dr. D. S. Hatch and Mr. F. L. Brayne in the presentation of his subject. An excellent book for adaptation and translation for the village people of Burma. You cannot afford to be without these helpful books if interested in this work. *"The Book of Civilizatiozn" Parts 1 and 2,* by A. R. Paterson, at the Mission Press. Re. 1 each.

J. L. Raney.

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Language Examination

November, 7, 1936

ELEMENTARY EXAMINATION.

Rev. Cecil Hobbs passed with credit.

Mrs. Cecile Hobbs passed with credit.

INTERMEDIATE EXAMINATION.

Miss Lucy Wiatt, passed.

Field Secretary.

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Burmese Pocket Testament

The Press has just put on sale a Burmese New Testament in pocket size. Measurements 4¼" × 6½", and only 5/8 inch thick. This is a revision of the Revised New Testament prepared by Dr. Mcguire in 1922, and of which one edition has already been sold out. Miss Ranney and Miss Phinney have read the proof. In its new form this Testament should have a wide sale. Limp cloth, red edges, Rs. 2; limp leather, Rs. 2/12.

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For Sale

As I am going to furlough January 24 I would be glad to sell my Brasted piano for Rs. 500 and my Ford Cabriolet RB 5505 for Rs. 1,000 cash.

Olive A. Hastings.

All-Burma Orphanage

Dear Missionary Friends:

This past week most of you will have received the annual Christmas appeal for the All Burma Orphanage. We trust that each one of you will remind your Christian groups of the very real need which exists for generous Christmas giving, in order that the Orphanage may close the present school year free from debt. We are depending on your help to carry us through! We want each organization in the Church, to have a share in the joy which generous gifts will bring to our orphans. Thanking you on behalf of these children scattered all over Burma.

I am
Yours sincerely,
Beryl E. Cummings,
Superintendent.

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Report of the Teachers Vacation Course, October 1936.

Attendance

Total paid registrations, (Men 147; Women 190		337
Number of Schools represented		60
Mission Schools (A. B. M. 23)	32	
Government Schools	15	
National Schools	3	
Other Schools	10	
Number of Towns represented		28
Average number of teachers per school represented as follows (rough figures).		
Missions	7	
(A. B. M.	6; others 9)	
Government	3	
National	3	
Others	3½	
Number of Boarders	69	

Geo. D. Josif.

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"The Fool Hath Said"

Mr. Nichols' book, though it invites criticism, also provokes self-criticism. It challenges the view which is gaining ground among Christians to-day that religion is a purely personal and private matter, and that the task of converting non-Christians to Christianity can safely be left to specialists. It was certainly not the highest ambition of the early Christians to be known as good mixers by their pagan friends. We Christians are a small minority, and the gulf between Christianity and the pagan humanism which is the real religion of the modern world is becoming ever more apparent. We must reconcile ourselves to the fact that Christians are and must be a peculiar people. It is natural that we should desire to be as indistinguishable as possible from our non-Catholic neighbours, but that hope is vain.

Either we shall infect the world or the world will infect us.

There is, I think a test which every book of which Christianity is the theme should pass. It should provoke uneasy searchings of conscience both in the writer and in the reader, and there is at least one Catholic reader of Mr. Nichols' book who knows that his book has passed the second part of this test, and who believes that it has passed the first.

From a review by Arnold Turner.

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There are many who at difficult times in their lives ask the question 'What would Jesus do?' and they at once recognize that their chief difficulty in finding an answer arises from the fact that Jesus would never have allowed himself to be placed in the position out of which they are trying to escape. The normal life, though it may be free from gross indulgence is lived on a low plane; standards which are sub-Christian are freely accepted, and when we strive to apply the Christian ethic in social life, we are handicapped by the measure to which we have accepted lower standards of life.

Archibald Chisholm in
Conscience, its nature and Authority.

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Engagement

J. Howard Stalker, of Denver, Colorado, and Pauline R. Meader.

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A Last Prayer

Father, I scarcely dare to pray,
So clear I see now it is done.
That I have wasted half my day
And left my work but just begun.
So clear I see the things I thought
Were right or harmless, were a sin.
So clear I see that I have sought
Unconscious, selfish aims to win.
So clear I see that I have hurt
The souls I might have helped to save
That I have slothful been — inert.
Deaf to the calls Thy leaders gave.
In outskirts of Thy kingdom vast,
Father, the humblest spot give me
Set me the lowliest task Thou hast
Let me repentant work for Thee.

H. H. Jackson.